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The Non-Subscribing Presbyterian.

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Wayside Gatherings.

Arise, you little glancing wings, and sing your infant joy!
Arise, and drink your bliss, for everything that lives is holy! —WILLIAM BLAKE.

* *

Talents are best nurtured in solitude; character is best formed in the stormy billows of the world.—GOETHE.

* *

Home.

Hills and the sea and a curving shore,
Bound by a glimmer of foam,
Sunset, a gleam on a welcome door
Closed on a place called **home**;
Stars like a watch on a faithful night
Crests for the palm and pine;
Christ in the heart, for a dear love light,
And a soul at peace for a shrine.

ANNIE C. M'QUEEN.

Speak well of a brother absent or present, but when unfortunately that cannot be done with honour and propriety, always adopt that excellent virtue—Silence.

* *

Far-Off Music.

"Peace on Earth and Good-will!"
Souls that are gentle and still
Hear the first music of this
Far-off, Infinite Bliss.

SIR EDWIN ARNOLD.

Birthless and deathless and changeless
Remaineth the spirit for ever.
Death hath not touched it at all,
Dead though the house of it seems.

SIR EDWIN ARNOLD.

What Really Matters.

And now myself, being an ordinary person, I would ask you to look at my point of view; I would ask you to come and look through my window, which will show you my heaven, which will show you my garden and my abode. Then you will see that what matters is not what you do, what you read, what any person says you are or are not, but that you should have the intense desire to enter into that abode where dwells Truth.

Because there lies true Happiness, there is the only Kingdom worth possessing—not in useless phrases.

"The Pool of Wisdom."

* *

Unitarianism.

"What is there in Unitarianism," it is sometimes asked, "that prevents it from becoming the religion of the multitude?" Nothing in Unitarianism; much in Unitarians. Let us be frank with ourselves, and try, even though we may fail, to see ourselves as others see us. We are a cold, calculating, reasonable, respectable body; moral, intellectual, middle-class, few in numbers, very select, comfortable in circumstances, not deficient in education, and by no means overwhelmed with humility at our own shortcomings. Does such a body provide good material to work upon, or good material out of which to forge weapons to work upon others?

"Christian Life."

* *

Christ and the Pope.

"You remember the well-known story by Dostoievsky in which the Christ reappears? He had been preaching and He went at last to Rome, and the Pope invited Him, and in secrecy fell on his knees and worshipped and adored Him, but kept Him imprisoned. He said: "We worship you in secrecy; we admit that you are the Christ; but if you go outside, you will cause so much trouble; you will create doubts, when we have tried to quell them.'"

"Who Brings the Truth."

Notes of the Month.

A Farewell and A Welcome.

At the Meeting of Synod held as far back as the 20th of June, of this year, we intimated our desire to relinquish Editorial responsibility for this magazine. After desultory discussion it was finally understood that we should continue as Editor until the end of the present year. As the term agreed upon is near the end, a Sub-Committee of the General Purposes Committee was appointed at the October Meeting to arrange for future publication. The Sub-Committee met on October 30th, and after protracted discussion was postponed to November 9th, when it was unanimously agreed to appoint a deputation to wait on the Rev. S. P. Whitehouse, with the object of prevailing on him to accept the position of Editor. We are now able to announce to our readers that Mr. Whitehouse, after some hesitation, consented to assume this additional responsibility. After publication of this December number of the NON-SUBSCRIBING PRESBYTERIAN we ask contributors and correspondents to kindly send all Editorial matter for inclusion to the Rev. S. P. Whitehouse, 107 Fitzroy Avenue, Belfast. Our readers for the past two years and more have had a taste of the fitness of his qualities for the task, and will recognise that the appointment is a desirable solution of an important position in our Church life.

On relinquishing a duty which has been a labour of love for the past two years and a half we desire to acknowledge the forbearance of readers and in an especial manner to thank willing contributors and other correspondents for the courtesy and consideration we have invariably received during our term of office.

In penning these few valedictory remarks we would bespeak before hand from regular contributors the same loyal co-operation to be extended to our successor, as we have received in the past.

It is conceded on all hands that the NON-SUBSCRIBING PRESBYTERIAN is a valuable, not to say an indispensable, medium of information and communication between the members of our Non-Subscribing Churches. It is a point to be noted that an Editor has been found whose residence is in Belfast, the central point for all our Churches in the North of Ireland. He will be able the more readily to keep in touch with the various activities of our congregations, and to have, as it were, his finger on the pulse of the living elements in our midst. It is our sincere desire that the influence of this Magazine under the Editorship of the Rev. S. P. Whitehouse will extend itself more and more among the rank and file of the members of our Churches. In order that this should come to pass considerably more loyalty and self-sacrifice on the part of ministers and laymen may reasonably be expected.

The Ulster Hall United Service.

Under the auspices of the Non-Subscribing Presbyterian Church of Ireland and the Unitarian Laymen's League, the Ulster Hall United Service will be held on Sunday, 25th November, at 7 p.m., when it is hoped this December number will be ready for distribution. Addresses will be delivered by the Rev. C. W. Townsend, Missionary Agent of the General Assembly of Unitarian and Free Christian Churches, and the Rev. R. Nicol Cross, M.A., minister of the First Presbyterian Church, Belfast. Mr. Townsend during the week before the United Service will conduct a Mission and Meetings will be held from Sunday, 18th November, to December 5th, as follows :—

Larne, Sunday 18th—Morning and Evening, and Monday, November 19th, at 7-30 p.m.

Mountpottinger—Tuesday and Wednesday, 20th and 21st November, at 8 p.m.

Central Hall, Rosemary Street, Belfast—Women's League, Wednesday, 21st November, at 3 p.m.

Greyabbey, Thursday, 22nd November, at 7-30 p.m.

Stanhope Street, Belfast—Domestic Mission—Friday, 23rd November, at 8 p.m.

York Street, Belfast—Saturday Evening, 24th November, at 8 p.m., and Sunday, 25th November, at 11-30 a.m.

Ulster Hall United Service—Sunday. 25th November, at 7 p.m., addressed by Rev. C. W. Townsend and Rev. R. Nicol Cross, M.A.

Belfast First Church, Mid-day Services, 12-30 to 1, from Monday to Friday (Thursday 26th to 30th November. Evening Meetings at First Church, Belfast, each night, 26th to 30th November, at 8 p.m.

Newry—Sunday (Morning and Evening), December 2nd. Monday Evening, December 3rd.

Banbridge—Tuesday and Wednesday Evenings, December 4th and 5th, at 8 p.m.

The hearty support of all members and friends is earnestly solicited.

Correspondence.

Marriage Notice.

TO THE EDITOR,

Dear Sir,

Please allow me to say that in the report of a Marriage conducted by me in in All Souls' Church, Elmwood Avenue, Belfast, on October 12th, 1928, and which appeared in the NON-SUBSCRIBING PRESBYTERIAN, for November, the words "assisted by the Rev. John M'Cleery," are in error, as no one assisted me in conducting that marriage.

November 14th, 1928. ALEX. ASHWORTH

From Naturalism and Religion.

BY DR. RUDOLF OTTO.

The religious theory of the world can never tell us, or wish to tell us, what the world is as a whole, or what is the meaning of its being. It is enough for us that it throws light on our own being, and reveals to us our place and destiny, and the meaning of existence. It is enough if, in this respect, reality adapts itself to the interpretations of religion, admfts of their truth and allows their scope, and corroborates them in important ways and instances. It actually does this and can be demonstrated that it does. And in demonstrating this the task of an apologetic that knows its own limitations alone consists.

It will succeed even in this only if it is supported by a courageous will to believe and joy in believing, that many gaps and a thousand riddles will remain, that the ultimate and highest condition of search after a world interpretation is personal decision and personal choice, which finally depends upon "What manner of man one is." Faith has always meant going against appearances. It has suffered from the apparent often enough to the point of extinction, and has again drawn from it and its opposition its highest strength. That they over-mastered appearances made of the heroes of the faith the greatest of all heroes. And thus religion lives by the very riddles which have frequently caused its death, and they are part of its inheritance and constitution.

Naturalism has always arisen in oppostion to what may be called "Supernatural" propositions. It is actuated by one of the most admirable impulses in human nature—the impulse to explain and understand,—and to explain, if possible, through simple, familiar and ordinary causes.

Mystery, Dependence, Purpose.

There is a threefold religious interest, and there are three corresponding points of contact between the religious and the naturalistic interpretations of the world, where as it appears, they are necessarily antagonistic to one another. We find *firstly, the interest* never to be relinquished, of *experiencing and acknowledging the world and existence to be a mystery*, and regarding all that is known and manifested in things merely as the thin crust which separates us from the incomprehensible and inexpressible. *Secondly*. There is the desire on the part of religion to bring ourselves and all creatures into the feeling of "*absolute dependence*," and as the belief in creation does, to subordinate ourselves and them to the Eternal Power that is not of the world, but is above the world. *Finally*, there is the interest in a teleological interpretation of the world as opposed to the purely causal interpretation of natural science, *i.e.*, the interpretation according to *Eternal God-willed purposes*, governing ideas, a plan and aim.

In all three respects it is important to religion that it should be able to maintain its validity and freedom as contrasted with naturalism.

Atheists Prosecuted.

Atheists in America are not allowed to disturb the peace of mind of ministers of the Gospel, it appears. "The Nation" reports that the President of the American Association for the Advancement of Atheism was fined one hundred dollars for sending Atheistic literature to the prominent Reverend John Roach Straton, of New York City. The Court held that he had acted "with intent . . . . to cause annoyance," but he himself asserts that he hoped to win a distinguished convert to the cause of Atheism! Dr. Straton is well-known as a Fundamentalist. The question of free speech seems to be involved—certainly very few ministers have been convicted of "annoying" people by sending out religious tracts—and "The Nation" refers to the inalienable right of every American citizen to consign his mail unopened to the wastebasket.

SUBSIDY FUND.

In addition to sums previously acknowledged :—

Mr. V. G. Jennings	£0 10s. 0d.

Unitarian Affirmations and Denials.

Address delivered by the Rev. Sydney P. Whitehouse, to The Ulster Unitarian Christian Association, in the Central Hall, Rosemary Street, on Tuesday evening, 2nd October, 1928.

This first half of the twentieth century is bound to go down in history as the most important age of transition in human history, an age in which unprecedented revolutions occurred in Religion, Philosophy and Science.

There have been tremendous upheavals in human thought and the repercussions have left no phase of life untouched.

We who are in the middle of this transitional age cannot tell how it will all end, we can only guess at the result. It would be a very wise man who could predict what new order will arise out of the chaotic conditions prevailing in the scientific world, where scientists are grappling with fundamental problems of life and death, some telling us that life can be manufactured from chemicals, others that such a theory is nonsense, some telling us that death means total extinction (Keith for instance) while others equally competent tell us with equal certainty that death is but a re-birth into larger and fuller life (Lodge for instance) and in the religious world, where theologians are grappling with the problems of faith, nominally accepting the same religion and yet diametrically opposed to each other in their views of man, of the universe, and of God.

When the wisest and best educated men in this twentieth century divide themselves into opposite camps or take up a neutral position of reverent agnosticism, what is the man in the street to think? Where is the average man to stand?

The answer that the average man does not bother about these things is only partly true. He may not enter so deeply into the questions as the scientist, philosopher or theologian, but so long as he has the power to think he is bound to have some working theory of life and the universe, some theory on which he bases his practice.

He is bound to consider the relationship between himself and his fellows, between himself and the universe, between himself and God, in short he is bound to have some sort of a religion.

The choice is not between religion and no religion at all as we are continually being told, it is between a higher religion and a lower religion, a religion that can be accepted with modern knowledge and one that can be accepted only by rejecting modern knowledge.

Where is this higher religion to be found? It is badly needed. Even men like H. G. Wells and George Bernard Shaw state time and time again that such a religion is needed.

Now we of the Unitarian faith maintain that we have that higher religion, that we have a faith that appeals to the highest and best in human nature, that teaches high and noble conceptions of man and God, and that has nothing to fear from the latest revolutions of Science, Philosophy and Theology.

Unitarianism is not a disease as many people seem to think; it is a real live vital faith, a faith with denials it is true, but a faith with as many fundamentally important affirmations as any other religious body.

And further Unitarianism is not a new discovery. Although the word Unitarian does not emerge until the year 1682, the Unitarian Faith goes back farther than any other Christian sect, with the possible exception of the Quakers.

No Christian Trinitarian can trace his history farther back than the third and fourth centuries when the doctrine of the Trinity was formulated.

A Unitarian can trace his history back to the Apostolic Age, back to the first few Christians who gathered round the Master to hear Him speak of His Father and their Father, to hear Him tell of the God of Israel who was One Lord, a Power who was greater than He.

Therefore, let it be clearly understood that there is nothing new in Unitarianism. Three centuries newer than Unitarianism is Trinitarianism.

Neither Jesus nor his followers of the first three centuries knew anything of the doctrine of the Christian Trinity, of the Athanasian Creed and many other creeds and dogmas which have been invented by man and incorporated into the Christian Religion.

Unitarianism is often spoken of as though it were some strange doctrine invented after Christianity had started on its course. The truth is the exact opposite. It is Trinitarianism that is the latest comer to Christianity. Unitarianism had already been on the scene for three centuries when Trinitarianism arrived. The early Christians knew nothing but Unitarianism. They accepted and worshipped and believed

in, the same God that Jesus accepted, worshipped and believed in,—The Father in Heaven.

Now let us consider briefly wherein we differ from those of our Christian friends whose history does not go back quite so far as ours.

The Trinity.

The chief difference of course as the name Unitarian implies is the belief in the Trinity. Are we to consider the Godhead as an absolute Unity or as a Trinity ?

Here we can afford to dispense with the scientific and philosophical arguments, overwhelmingly in favour of the absolute Unity of the Great Power behind the Universe, and meet our Trinitarian friends on their own ground, namely, the Bible.

Not one single genuine Biblical text can be quoted in support of the Orthodox Christian Trinity. A man who had never heard about the Christian Trinity would never learn anything of it from the Bible.

When Erasmus published his famous Greek New Testament, and left out the Trinitarian forgery of I John 5 : 7, he deprived the Trinitarian of the only chance he ever had of supporting his belief by an appeal to the Bible.

Yet we of the Unitarian Faith are excluded from various societies and organisations because we are not Christians.

We accept the Bible's clear and unmistakable teaching of the absolute Unity of the Godhead, accept the equally clear and unmistakable teaching of Jesus and his early disciples and reject that of theologians who lived two or three centuries afterwards, and we are not Christians !

If our Trinitarian friends were not so serious about the matter we could afford to laugh at the utterly absurd statement that Unitarians are not Christians.

The truth is of course that the doctrine of the Trinity has nothing to do with Christianity pure and undefiled, the religion that Jesus lived and died for. This is not he occasion to enter into the history of the doctrine. Sufficient to say that it is a pagan idea that in the third and fourth centuries managed to get itself clothed in Christian terminology.

The Deity of Jesus.

Our rejection of the Trinity of course carries with it the rejection of the Deity of Jesus. For this we are accused by those who do not take the trouble to understand our position, of denying Jesus.

Again the truth is the exact opposite. We do not deny Jesus. We deny what Christian theologians have said, and are still saying about him. They make claims for Jesus that Jesus never made for Himself. They insist that he is God and time and time again he insists that he is not God, but that God is someone greater than He.

They ask us to worship him, He asks us to follow him, something different altogether. They ask us to pray to him, he asks no such thing. When the disciples asked Jesus to teach them how to pray, he did not say "pray to me," he said "When ye pray, say Our Father."

It never seems to occur to Trinitarians that the only prayer taught by Jesus was a Unitarian Prayer, and that consequently every time they recite this beautiful prayer they are subscribing, unconsciously, to Unitarianism.

Yet because we pray in the way taught by Jesus and address our supplications to an undivided Godhead, instead of praying after the manner laid down in the third century, we are not Christians.

We are often told that in denying the Deity of Jesus we are destroying the foundation of Christianity.

Our reply is that this particular dogma has nothing at all to do with Christianity. It is a man-made creed introduced into the Christian Religion by men who departed from Biblical teaching in this matter.

Jesus himself never claimed to be God, the disciples and early Christians never thought of regarding him as God, and we of the Unitarian Faith, in spite of the assertions of orthodox Christianity refuse to regard him as God, believing that Jesus is a better judge of his own nature than the theologians are.

It is to be doubted whether many orthodox Christians really believe this dogma, that is to say believe it with the same degree of certainty that they believe the sun will rise to-morrow.

A man who affirms his belief in the Deity of Jesus is in this position. God has commanded him to do certain things, to forgive a man seventy times seven, to love his enemies, to give all that ask of him. God has commanded him to do all these things, and he deliberately refuses to do them.

Surely we are entitled to ask how much that man's belief is worth, seeing that he is not prepared to act upon it ?

We of the Unitarian faith reject this man-made dogma. We refuse to worship Jesus, something he did not ask us to do. We try to follow him, something he did ask us to do. We refuse to believe that Jesus, any more than any other religious leader for whom the same claim has been made, was God. We do believe however, that Jesus was the best of all religious teachers and that he was chosen by God to introduce a new moral dispensation into the world.

To pass briefly over some of the other chief differences between ourselves and our orthodox friends.

Original Sin.

We believe that human nature is something beautiful and inspiring, something that in its highest moments comes very near to God, and refuse to regard it as something sinful and loathsome, which we have been saddled with owing to an angry God.

We believe that the ninth article of the orthodox Church which asserts that every man is born into a state of sin, not through any fault of his own, but through the fault of Adam, who disobeyed God thousands of years ago, is an insult to the intelligence with which God has endowed us.

Still more childish and superstitious is the belief that a child can escape from the consequence of Adam's sin by being baptised according to a certain formula.

We believe that sin will bring suffering, either in this world, or in the next, but we also believe in a God of justice who will inflict suffering on the sinner and not on the innocent.

We say to our Trinitarian friends who think that, owing to something that happened in Palestine thousands of years ago, they may escape the consequences of Sin. "Be not deceived, God is not mocked; for whatsoever a man soweth that shall he also reap."

We teach that people must carry their own burdens and if possible help to carry those of their less fortunate brethren. Orthodoxy teaches them to place their burdens on the humble Galilean. Which teaching will produce the highest type of man and woman?

We maintain that God has given us power to choose between evil and good and that if we choose the evil we are wholly to blame. Orthodoxy teaches that human nature is so corrupt that men are not wholly responsible for their actions. Part of the blame for their evil deeds must be placed on Adam. Which of these two views appeals to true manhood and true womanhood?

We hold that Jesus came to save men from sin by showing them a better way.

Orthodoxy holds that Jesus came to save men from the punishment they richly deserve after committing sin.

Which belief is the most worthy of men and of God?

The Good in Other Religions.

The Unitarian Faith demands tolerance for the devotees of other religions—refusing to draw a line round the Christian Religion and say that outside this line there is no religious truth.

There is no religion that does not say, do good, avoid evil; be kind, shun cruelty; follow love, reject hate, and we of the Unitarian Faith believe that a man who carries out these precepts is not far from the Kingdom of God, no matter whether he calls himself Christian, Buddhist, or Mohammedan.

Hell and Eternal Punishment.

It is hardly necessary to say that we deny the savage and barbarous doctrines of Hell and Eternal Punishment. We refuse to entertain such degrading ideas of God. The doctrines are not worthy of an uncivilised human Father, much less are they worthy of the Heavenly Father of love and mercy taught by Jesus.

It is sometimes said that Unitarians by discrediting the doctrine of Eternal punishment, are encouraging sin. Our reply is that a man who does good because he is afraid of doing wrong, is acting from purely selfish motives. The gates of Heaven are not thrown open to those who are afraid of Hell.

Private Judgment.

Another point on which we join issue with our orthodox friends is with regard to private judgment in religion. We believe (and our great teacher Martineau has strengthened our belief) that the seat of authority in religion is the still small voice within.

We regard as a sacred possession the power of judging between right and wrong, good and evil, truth and falsehood, and we refuse to hand over this power to any Church, Priest or Sacred Book.

If anything in this world is sacred, private judgment is. If God had not intended us to reason about religion He would not have endowed us with the power to reason.

We believe that there is no religion higher than truth and that we cannot hold fast to that which is good in religion, until we first prove all things.

These then briefly are the Unitarian affirmations and denials, affirmations and denials which make any compromise with orthodox Trinitarianism impossible, much as we may desire it. We would joyfully welcome some sort of reconciliation (we are tired of being told that we are not Christians) but we will not pay for reconciliation by giving up truth.

We have taken our stand on what we consider to be truth, what the Biblical writers considered to be truth, and lastly, what our Leader Jesus considered to be truth, and we will not move from this position. If Trinitarians wish all to be gathered into one fold, they must move towards us. We cannot, without violating out sacred trust, move towards them.

Needless to say some of the greatest of the Trinitarian leaders have been moving towards our position for a long time. They still wear the Trinitarian label, but they are standing on Unitarian ground, or at least with one foot on Unitarian ground.

If Dean Inge and Bishop Barnes, and all the Modern Churchmen are not preaching Unitarianism, then I have never heard it preached.

At the present time a prominent member of the orthodox Anglican Church, Dr. Major, editor of "The Modern Churchman," is declaring that Jesus was God's Son in the sense that we are all God's sons, is denying the virgin birth, and the physical resurrection—in short, is beginning to teach things that have been taught from Unitarian pulpits for many years. Of course he is being hunted for heresy, but the time will come when heresy-hunting for stating the truth will be a thing of the past.

Meanwhile we of the Unitarian Faith have much to do. It will be a long time before our particular faith is accepted as being nearer to the New Testament religion than that of any other Christian sect. Until this time comes, we must continue to throw all our weight into the Unitarian movement and help it onward to still more victories. We must march steadily onward, not cap in hand apologising for our views, but head erect, proud of our mission, proud that we stand for truth in all things, proud that we follow Jesus instead of following the theologians.

Prudence

or the Art of Securing a Present well being.

Truth, frankness, courage, love, humility and all the virtues, range themselves on the side of prudence.

The world of manners and actions is wrought of one stuff, and, begin where we will we are pretty sure in a short space to be mumbling our ten commandments.

He who wishes to walk in the most peaceful parts of life with any serenity must screw hinself up to resolution. Let him front the object of his worst apprehension, and his stoutness will commonly make his fears groundless. The Latin proverb says, that "in battles the eyes is first overcome."

Prudence concerns the present time, persons, property and existing forms.

Trust men, and they will be true to you; treat them greatly, and they will show themselves great, tho' they make an exception in your favour to all their rules of trade.

Nature punishes any neglect of prudence.

EMERSON.

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I have on hand a New and Varied Assortment of Children's Books and General Literature, suitable for Christmas and New Year Presents and Awards. ::

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Aspiration.

Eternal Wisdom, vouchsafe light and strength to him who speaks, that he may truthfully proclaim the wider gospel set for the salvation of a suffering world, and may the hearing of the same be with delight as though written on the heart in letters of gold, and shine like the dawn through the length and breadth of the land, yea of lands beyond the sea. We have seen the wicked in great power, spreading himself like a green bay tree, yet lo, he was not, and though we diligently considered his place, he could not be found. We would therefore seek to establish ourselves in the law of right, and fortify our souls in the doing of justice and the loving of mercy. We would harken to that voice which is more imperative than all Bibles and Korans and Vedas, even the still small voice of conscience, at which we tremble more than at the thunders of Sinai, and would more scrupulously obey than sermons from the mount. We welcome the facts of science and are wise ; the truths of philosophy and are enlightened ; the delineations of art and are refined ; the interpretations of literature and are instructed ; the intuitions of religion and are quickened unto newness of life. O that the message which comes to us from the upper sanctuary might come with power; with convincing and inspiring power ; that we might become adequate to the unselfish and fraternal life ! Almighty Life-giver, in whom survive those who have gone hence, who liftest all faithful strivers out of fear and shame and loss to eternal victory and gain, we bless thee for the good examples of those who, having fought the good fight of faith, do now engage in grander enterprises whereat we can make only dim conjecture. Thou settest even humanity on high, making it noble in men's thoughts and beautiful to their eyes, so that it passes on from height to height of spiritual contemplation and activity. Here and hereafter we would wish to be used for the furtherance of Eternal Purpose. May we have grace to work for the true and suffer for the good. Deliver us not over unto the death of any right ambition or desire of the soul ; but lift us continually into newness of life, and admit us to the supreme joy of working out our own salvation, and the salvation of our race !—DR. WALSH.

If a comrade be faithless, let us be faithful to him
If an enemy injure, let us forgive him.
If a friend betray, let us stand by him
Then shall the Hidden God in us shine forth.

ANNIE BESANT.

The Sunday School.

The following is part of a criticism appearing in the American "Forum."

"There was a time when the Bible was a sealed book of enigmas, and only a chosen few were permitted to solve its mysteries and translate its teachings to the many. Youth did not think, for that was the task of pastors. To-day the shackles of conventionalized creeds are being shattered. Youth thinks, often unwisely, frequently crudely, yet it thinks.

I presume the Church desires to hold in its membership the creative leaders, and these, as children, are almost always the ones who grow surfeited with the idea of being God's little lambs, who would much rather be naughty than good. The perfect little ladies and gentlemen are easier to deal with and more acceptable to the lovers of the characterless ; but, although the meek may inherit the earth, the strong and aggressive will make it worth inheriting, and of these are the naughty children."

Reports.

Belfast : All Souls'. It is a great pleasure to see an increasing number of young people at our evening services. We offer them a hearty welcome. However while we much appreciate their presence week after week we would be still more pleased if they would identify themselves more closely with the Church. The Minister and other officials of the Church have little opportunity of speaking to them on Sundays, but this difficulty would be overcome if they would join in the social activities of the Church life. There are plenty of opportunities. The Badminton Club, Whist Drives, Dances and other social activities, all afford excellent opportunities for the social intercourse by which alone we can get to know each other really well. It is at such functions, and usually only at such functions, that an acquaintance becomes a friend. The Minister extends a hearty welcome to the young people who worship so regularly with

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At the time of going to press, we learn that the Rev. S. P. Whitehouse is indisposed, and has been ordered a complete change and rest.

This means that he will be out of the country for a few weeks, and will be unable to take over the Editorship until March.

us, to join in our social activities. Will they please regard this as a personal invitation and give us pleasure of accepting it?

The Harvest Services on October 7th, were a success, the evening service, in spite of bad weather, being particularly well attended. The Church was very tastefully decorated, calling forth many expressions of admiration. The Choir rendered excellent special music. The All Souls' Reading Circle held its first meeting of the season at 33 Maryville Park, on Saturday, 13th October, by the kind invitation of the Misses Montgomery. The Secretary, Mr. James Henderson, presented a satisfactory report and balance sheet, the former being an admirable blend of wit and humour. The Dramatic Society has commenced rehearsals for the production of "Mr. Pim Passes By," by A. A. Milne, on January 15th and 16th. Full details will be announced at a later date. The Badminton Club is extremely fortunate in having excellent refreshments provided by Miss Carmichael, Miss Henderson and Mrs. D. Henderson (Mondays), and The Misses Montgomery and Miss M'Master (Thursdays). Their kindness is greatly appreciated by the members. To Miss MacGiffin also our thanks are due for the time and trouble she has taken over the refreshments ever since the Club commenced. The Musical Evening Service held on Sunday, 28th October, though not so well attended as the excellent music warranted, was much appreciated. The Church was only about two-thirds filled, probably owing to harvest services in other churches. It should have been packed for such an occasion. Our Organist and Choir are to be congratulated on their inspiring music.

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Belfast: York Street. On Sunday, Oct. 28th, Harvest Thanksgiving Services were held. The church was elaborately and tastefully decorated by interested and earnest members of the congregation. A specially interesting feature, was a small model of a thatched Irish farm-house, with stock in the foreground, amongst which was represented a horse taking away a cart laden with corn, and a maid milking a cow. Evidence of the progressive element was a wireless aerial attached to the chimney stack. The morning and evening services were conducted by the Rev. Alex. O. Ashworth, and an afternoon service was conducted by Mr. John M'Cleery, a student for the Christian ministry. There was an excellent attendance at the morning service,

CHANNING HOUSE SCHOOL,

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also a good attendance in the afternoon, and that in the evening filled every available seat, and some additional seats in the aisles were needed. An interesting letter was read from the invalided minister, Rev. A. L. Agnew, B.A., in Switzerland, whom medical professors there are endeavouring to restore to health. He himself writes hopefully of recovery. Special music was rendered by the church choir, Mr. Norman Woolley, the organist, presided at the organ. The congregation was favoured by Miss Lexia Davidson, singing "Rock of Ages," The anthems were "Let the people praise Thee," and "He watereth the hills," Miss Marie Roy taking the solo, and "White the Earth remaineth." The choir of Eglinton Street Presbyterian Church, kindly volunteered their help, which was accepted and acknowledged with gratitude. The subject of Rev. Alex. O. Ashworth's addresses were pertinent to the occasion. The evening service was very inspiring. On Monday evening (29th), Mr. Norman Kirkham conducted a service, after which the fruit, etc., was sold, of which a large quantity had been generously contributed by members of the congregation and friends.

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Belfast.—The **Mountpottinger** Branch of the Women's League opened the Winter session on Wednesday, October 17th, with a service in the church at 8 p.m., conducted by Mrs. E. R. Jackson. The annual meeting followed with Mrs. J. H. Ewbank, in the chair. Mrs. Ewbank was elected President of the Branch, Mrs. H. M'Cullagh, Treasurer and Mrs. E. R. Jackson, the Secretary. Work was put in hand for the forthcoming Sale of Work, on December 14th.

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Belfast. The **Stanhope Street** Branch of the Women's League opened the Winter Session on Monday, October 15th, with a service in the Mission Hall at 3 p.m., conducted by Mrs. J. H. Ewbank. The annual meeting followed with Miss F. Malcolm in the Chair. Miss Malcolm was again elected President, Miss Hutton, Vice-President, and Mrs. E. R. Jackson, Treasurer and Secretary.

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Banbridge.—A Meeting, under the auspices of the Women's League was held on Tuesday, 25th September. Miss Brooke Herford, London, addressed the meeting. The subject of her address was "Co-Operation," and she pointed out its power and its necessity as regards the successful working of the League. A vote of thanks to Miss Herford was proposed by Mrs. Slipper (Newry), and seconded by Mrs. Davison (Dromore). Tea was provided by invitation of the Banbridge Branch.

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Cairncastle Old Meeting House.—Harvest Services were held in the afternoon of Sunday 21st, and in the evening of Monday, 22nd October. The preacher on Sunday was the Rev. R. Nicol Cross, M.A., minister of the First Church, Belfast. There was an augmented choir, including members of two other denominations, a sacred solo, "Consider the Lilies," being very beautifully rendered by Miss Josephine M'Geagh, of Belfast. The organist at both services was Mrs. James Tweed, of Larne. The little Meeting House was rather elaborately decorated, with the aid of contributions of material, from members of the other local Presbyterian Society, the Protestant Episcopal Church and Roman Catholics, and of labour, from members of the former two communities. A corn fringe in the porch had been lent by the kindred congregation of Glenarm. At the service on Sunday there were small contingents among the worshippers from the Non-Subscribing Congregations of Glenarm, Larne and Belfast.

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Ballycarry. Harvest Services were held here on Sunday, November 4th. The preacher at the morning service was the minister, the Rev. W. G. Marsden, and there was a very large attendance, the church apparently being filled. In the evening the Rev. A. Whitford, of Moneyrea, occupied the pulpit, and preached an excellent and inspiring sermon to an overflowing congregation, very many being unable to gain admission. The augmented Choir sang the anthem "Ye shall feed His Flock," in a very creditable manner, while the special hymns were heartily joined in by the congregation. The Carnegie Organ was in the capable hands of Mr. W. P. Campbell, of Ailsa Crag, Whitehead, whose rendition of music on that instrument was greatly enjoyed. Contributions of flowers, fruit and vegetables were sent by Mrs. J. Wilson, Mrs. J. M'Kee, the Misses Service, Connor, Long and Messrs. Burns, Davidson, Ervine and Mrs. John Robinson, and Rev. Eustace Thoms, of Cairncastle. The decorations were in the capable hands of Mrs. Willie Millar, the Misses Hamilton' Connor, M'Kee ; Messrs. Arthur and T. Magowan, W. Davidson, B. Marsden, J.

M'Master, assisted by the young people of the congregation. The special collectors were Dr. Dundee, J.P., Mr. Tweed, Capt. Stevenson, Mr. S. Steele, Mr. Thomas Miliken, J.P., Mr. Smith, Mr. George Bary, Mr. John Hawkins, Capt. Orr, J.P., and Mr. John Auld Duff. Contributions were received from Mr. S. Craig, Mr. Wm. Caldwell, Mr. James Caldwell, Mr. H. Sturdy, Mr. Alex. Steel, Mr. Hughes, Mrs. Alex. Ross, Mr. Robert Wilson, Whitehead, and Mr. Robert Wilson, Belmont, Ballahill, Mr. S. M'Meekin, Larne. It is satisfactory to notice that the services raised the sum of £20 18s. 6d.

* *

Comber Women's League. Miss Edith de Wind very kindly, at short notice, came and delivered a most inspiring and graphic account of the recent pilgrimage to the battlefields when the Prince of Wales unveiled the wonderful monument to those of our dead who have no known graves. Miss de Wind was one of the 500 that went from Ireland. Her talk gave a wonderful picture of the thousands all gathered there to pay tribute to the 33,000 men whose names are engraved on the walls of the monument. The organisation for the pilgrims was splendid in every detail and was carried out by the British Legion. Earl Haig, who should have been present to take salute with the Prince of Wales, had passed on to the higher world, but Lady Haig became a pilgrim just the same as the rest, and stood with the Prince as the thousands of pilgrims passed by to lay their tributes at the monument. Miss de Wind described the changes in the last few years, described the miles and miles of corn fields where 10 years ago was nothing but charred battlefields. She concluded her stirring and moving address by saying how thankful we should be for the last ten years of peace.

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Crumlin. After the wet, stormy weather this Autumn it was very pleasing to see our Meeting House decorated with such a profusion of beautiful flowers and the fruit of the field, garden and orchard, on the occasion of our Harvest Festivals on Sunday and Monday evenings, October 21st and 22nd. Never did our sacred edifice look more beautiful and great credit is due to the ladies who did the decorating and other members of the Congregation who sent contributions. We had Rev. A. Turner, on Sunday, and Rev. R. Nicol Cross, M.A., on Monday evening and both were fresh and impressive. It is always very gratifying to hear from members of other churches warm appreciations of the service of our men, and this was particularly so on these occasions with regard to both preachers. The frank, fearless interpretation of the Christian message given with unmistakable sympathy with human needs wins hearts and minds. Armistice Day, this year falling on a Sunday, was a special opportunity of observing it in a fitting manner. It had been arranged to assemble in the War Memorial Park, but on account of the heavy down pour it was decided at the last minute to meet in the New Memorial Hall. The large concourse of people included on parade, members of the British Legion, R.U.C. and Special Constabulary, with Lt.-Col. H. A. Pakenham, C.M.G., D.L., J.P., and Dr. C. C. Fitzgerald, R.A.M.C., 1st Crumlin Troop of Boy Scouts and Girl Guides with Commissioners, Mrs. Molloy, M.B.E., and Mrs. Fitzgerald. From 10-45 a.m. a Devotional Service was conducted by Revs. S. E. Bowen, and D. M'Kinney, B.A., Dundrod. Immediately before the Silence ,the Last Post was sounded by Corporal Harry Burrowes and after the Silence, the Reveille, concluding with the Benediction and the National Anthem. The assembly then marched to the accompaniment of the Dundrod Brass Band to the First Presbyterian Non-Subscribing Church where a Special Service had been arranged at 11-15. The Meeting House was well filled and the Service was conducted by Rev. S. E. Bowen, who preached from the words: "Greater love hath no man than this." The collection amounting to £4 7s. 6d., was given to Earl Haig's Fund.

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Holywood.—A pretty wedding took place in the First Presbyterian (Non-Subscribing Church), on Wednesday afternoon, Nov. 7th, when Miss Kathleen A. Harvey, second daughter of Mr. and Mrs. W. T. Harvey, of Norcliffe, Demesne Road, Holywood, was married to Mr. Hunter K. Smith, son of Mr. and Mrs. William Tennent Smith, of Cyprus Gardens, Bloomfield. The popularity of the bride was manifested in a congregation which filled the church to overflowing. Miss Harvey was a member of the Church Choir, a former teacher in the Sunday School, and had taken an active interest in the young People's Guild. The bridesmaids were Miss Mabel Harvey and Miss Rhona Harvey. The hymn, "O Perfect

Love," was sung during the service, which was conducted by the Minister (Rev. E. Lockett). Mr. James Shannon, jun., was at the organ. A reception was afterwards held at the bride's home—On the Monday evening before the wedding, Miss Harvey was presented, at a social gathering, with a handsome electro-plated tea service, subscribed for by her fellow-workers and friends in the congregation. Mr. Lockett spoke of their esteem and affection for Miss Harvey, their appreciation of her work in connection with the Church and Sunday School and expressed their hearty congratulations and good wishes on the occasion of her approaching marriage. The presentation was then made by Mr. James Shannon, jun., as one of the oldest members of the choir. Miss Harvey suitably returned thanks and the meeting concluded with the singing of "Auld Lang Syne."—At the kind invitation of Miss S. R. Praeger, the members of the Sewing Circle took tea in her studio, Hibernia Street, Holywood, on Wednesday afternoon, Nov. 14th. There was a good attendance, who not only spent a very pleasant social hour, but found much to interest and delight them in looking at many examples of Miss Praeger's work as a sculptress and book illustrator. Miss Praeger was heartily thanked for her kindness, which was much appreciated and enjoyed.

On Armistice Day, the two-minutes' silence was solemnly observed at an early morning service.

Mountpottinger.—Harvest Services were held on October 21st, when the Minister preached at both services. A willing band of helpers had decorated the Church in a tasteful manner and a model cornstack made by a member of Committee was much admired. The welcome Meeting for Rev. J. H. and Mrs. Ewbank, was held in the Schoolroom, on Wednesday, October 24th, when a large company assembled including a number of Ministers and representatives of other Congregations. We were honoured by a visit from the veteran Rev. Alex. Gordon, M.A., who gave a characteristic speech. On behalf of the Non-Subscribing Presbyterian Church, Rev. D. J. Williams welcomed Mr. Ewbank into the Bangor Presbytery, whilst Rev. W. G. Marsden, as Moderator, did likewise for the Non-Subscribing Church. Revs. A. Turner, E. Lockett, S. P. Whitehouse and R. Nichol Cross, M.A., voiced greetings from the Templepatrick and Antrim Presbyteries and the two senior Congregations respectively, whilst Rev. A. Whitford, as an old college chum added his quota. Tea was served by the Women's League and a programme of music under the direction of the Organist Mr. H. Shepherd concluded the proceedings. Miss A. Beattie, Mr. S. Clarke and Mr. G. Hatch, were the soloists, and the Choir rendered a couple of part songs. On behalf of the Church Committee, Mrs. Thomas presented Mrs. Ewbank with two small gifts to mark the occasion and Mrs. E. R. Jackson welcomed her to the counsels of the Women's League.

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Larne.—The Third Annual Meeting of the Larne Branch of the Women's League was held on October 29th. The Secretary's report showed a successful year's work, and owing to the industry of the League the Treasurer's report shows a good balance in hand. This year the energy of the League is to be directed in raising funds to help with the church repairs. Tea was kindly provided by Miss Girvan, a generous member. The enthusiasm of the meeting forbodes well the success of the coming session.

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Raloo. Harvest Thanksgiving Services were held in the above church, on Sunday, 28th October, at noon and 6 30 p.m. The preacher at the morning service was the Moderator, Rev. W. G. Marsden, Ballycarry, who delivered a thoughtful and practical discourse, which was much appreciated. The weather was favourable and there was a good attendance. In the evening the church was filled when the Rev. S. E. Bowen, Crumlin, preached an eloquent sermon on "Giving thanks," which was much enjoyed. The singing of the harvest hymns by an augmented choir with Miss M. Gray presiding at the harmonium, were hearty and inspiring. The Misses M'Gookin (Larne) sang with much acceptance a duet entitled "The Lord's My Shepherd," at both services, and contributed solos. Adorned with flowers and fruits of the field and garden the Meeting House presented an attractive appearance. The word "harvest" was conspicuous in front of the pulpit, made with white and red dahlias. The decorations were done principally by the young people of the Sunday School.

Obituary.

Mrs. Johnson.

Miss Sarah Bradford.

Ballycarry regrets to record the loss by death of two old members during the past few weeks. Mrs. Johnson who had been a widow for many years was of a kindly disposition and will be missed by the community. She had always been most industrious and was essentially a home maker. Our sympathy goes out to her son and daughters and grandchildren in their bereavement.

Miss Sarah Bradford, of advanced years, passed away at her residence Marine Villas, Carrickfergus. Although she lived too far away to attend public worship at the Old Church of her fathers, she regularly maintained her connection with the Congregation and never failed to support it and to take always a lively interest in the work of the church. There are many who will feel the loss of a friend.

The Congregation of Killinchy have recently lost by death three members of families intimately connected with the Remonstrant Church from the beginning.

Mr. Hamilton Hay, Clea.

In the first place we have to record the passing on September 22nd, of Mr. Hamilton Hay, Clea, in his 69th year. He was a man of strong understanding, a sincere believer in the Non-Subscribing Principles of religion and a constant supporter of his Church throughout his life. It may be said of him that he put the best interpretation on other people's actions. He was well known to a large circle of acquaintances and highly respected as an efficient tradesman. He leaves behind a brother older than himself and two sisters, one of whom was his constant companion for many years. With her much sympathy is felt in her loneliness.

Mrs. Elizabeth Watson, Ballymacashon.

Another member of a family prominently connected with the Church was Mrs. Elizabeth Watson, Ballymacashon, relict of the late David Watson, whose demise preceded her own by the space of 19 years. She died on October 18th, and had reached the age of 76 years. She took an intelligent interest in affairs of general importance, lived an industrious and unassuming life, greatly respected by all her neighbours. She leaves behind a family of four daughters and one son to whom our respectful sympathy is extended. Her son who was her tender support living as they did together, as well as the sisters, ministered to her unremittingly throughout her last illness. The funeral took place on Sunday, October 21st, in the New Meeting House Green the Rev. D. J. Williams officiating.

Mr. John Stewart, Ballymacreely.

On Monday, November 12th, we have to record the demise of the head of another family, Mr. John Stewart, Ballymacreely, had been in a nursing home for three weeks when the end came with startling suddenness. We regret the passing of this well-ordered life, a well-known and greatly respected agriculturalist, whose success as a breeder, exhibitor and raiser of crops was famous in these parts. He used his intelligence to such a purpose that he was always regarded as a successful farmer and a model one. He was the scion of a family prominent in the annals of our church. Both his father and uncle were elders for many years and himself was a strong supporter and a generous one. Endowed with decision of character, he could not be easily swayed. His opinions were arrived at after careful consideration. The funeral to the New Meeting House Green was on Tuesday, November 13th, when a large concourse of well-known acquaintances from a distance, as well as the neighbourhood, followed his remains to the grave. He leaves behind three daughters and five sons to whom we tender our respectful sympathy.

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